

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name KETOCTIN BAPTIST CHURCH


other names/site number SHORT HILL CHURCH; DHR File No. 053-0308

2. Location

street & number Gravel road leading to Ketocin Church is 2 miles north of SR7 at the intersection of Alder School Road (SR 711) and Ketocin Church Road (SR 716) not for publication N/A
city or town Round Hill Vicinity X
state Virginia code VA county Loudoun code 107 Zip 20132

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide X locally. (See continuation sheet for additional comments.)


Signature of certifying official _____ Date 4/4/03
Virginia Department of Historic Resources
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of commenting or other official _____ Date _____
State or Federal agency and bureau _____

4. National Park Service Certification

I hereby certify that this property is:
entered in the National Register
See continuation sheet.
determined eligible for the
National Register
See continuation sheet.
determined not eligible for the National Register
removed from the National Register
other (explain): _____

Signature of Keeper

Date of Action _____

5. Classification

Ownership of Property (Check as many boxes as apply)

- ☒ private
☐ public-local
☐ public-State
☐ public-Federal

Category of Property (Check only one box)

- ☒ building(s)
☐ district
☐ site
☐ structure
☐ object

Number of Resources within Property

Contributing	Noncontributing
<input type="text"/> 1	<input type="text"/> 0 buildings
<input type="text"/> 1	<input type="text"/> 0 sites
<input type="text"/> 1	<input type="text"/> 0 structures
<input type="text"/> 0	<input type="text"/> 0 objects
<input type="text"/> 3	<input type="text"/> 0 Total

Number of contributing resources previously listed in the National Register N/A

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.)
N/A

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: <u>RELIGION</u>	Sub: <u>religious facility</u>
<u>FUNERARY</u>	<u>cemetery</u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>

Current Functions (Enter categories from instructions)

Cat: <u>RELIGION</u>	Sub: <u>religious facility</u>
<u>FUNERARY</u>	<u>cemetery</u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>
<u> </u>	<u> </u>

7. Description

Architectural Classification (Enter categories from instructions)

_____ GREEK REVIVAL _____

Materials (Enter categories from instructions)

foundation _____ STONE: limestone; fieldstone _____
roof _____ METAL: tin _____
walls _____ BRICK _____

other _____ WOOD; GLASS; CONCRETE _____

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- _____ A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- _____ B Property is associated with the lives of persons significant in our past.
- X C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- _____ D Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations (Mark "X" in all the boxes that apply.)

- X A owned by a religious institution or used for religious purposes.
- _____ B removed from its original location.
- _____ C a birthplace or a grave.
- _____ D a cemetery.
- _____ E a reconstructed building, object or structure.
- _____ F a commemorative property.
- _____ G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

ARCHITECTURE

Period of Significance 1854

Significant Dates 1854

Significant Person (Complete if Criterion B is marked above)

N/A

Cultural Affiliation N/A

Architect/Builder Unknown

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS)

preliminary determination of individual listing (36 CFR 67) has been requested.

previously listed in the National Register

previously determined eligible by the National Register

designated a National Historic Landmark

recorded by Historic American Buildings Survey #

recorded by Historic American Engineering Record #

Primary Location of Additional Data

X State Historic Preservation Office

Other State agency

Federal agency

Local government

University

X Other

Name of repository: Thomas Balch Library, Leesburg, VA; Virginia Department of Historic Resources, Richmond, VA

10. Geographical Data

Acreage of Property approximately 18.75 acres

UTM References (Place additional UTM references on a continuation sheet)

Zone Easting Northing Zone Easting Northing

1 18/262300/4337780 2 18/262480/4337720

3 18/262490/4337500 4 18/262260/4337520

See continuation sheet.

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.)**Boundary Justification** (Explain why the boundaries were selected on a continuation sheet.)

II. Form Prepared By

name/title: Joanna J. Evans

Organization: Volunteer date September 15, 2002

street & number: 23 W. Whitlock Avenue telephone (540) 722-3427

city or town Winchester state VA zip code 22601

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets**Maps**

A USGS map (7.5 or 15 minute series) indicating the property's location.

A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Ketocin Baptist Church Board of Trustees, c/o Mrs. Ann Van Deventer

street & number 16145 Mountain Ridge Lane telephone (540) 668-6282

city or town Purcellville state VA zip code 20132

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Ketoctin Baptist Church
Loudoun County, Virginia

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SUMMARY DESCRIPTION

Ketoctin Baptist Church sits beyond a grove of mature oaks and evergreens adjacent to Ketoctin Church Road, two miles north of SR 7 and three miles east of Round Hill in western Loudoun County. Alder School Road borders the property to the north, and Ketoctin Church Road forms the boundary to the east. Farmland surrounds the church, which sits on approximately 18.75 acres of land at the base of the south end of Short Hill Mountain located just east of the Blue Ridge Mountains. The south fork of Catoctin Creek meanders through the north end of the property. Built in 1854, the Greek Revival-style church is believed to be the fourth meetinghouse to occupy the site. The single-story brick building laid in five-course American bond sits on a low uncoursed, rubble native fieldstone foundation and is topped by a standing-seam, front gable roof painted red with deep cornice returns. The rectangular block form of the church, measuring approximately forty feet by fifty-five feet, is similar to other meetinghouses built by congregations in the surrounding communities and across Virginia during the early to mid-nineteenth century. The floor plan consists of two entrance foyers on the south elevation with a small room in between, originally used as a library, and a large meeting room with an upper gallery on three sides. Above a raised platform centered on the north interior wall is a *trompe l'oeil* painting attributed to Lucien Whiting Powell, a local artist (1846-1930). The room includes furnishings that date to the early years of the church as well as other pieces placed there when the interior was beautified in the 1880s. The building is surrounded on the north and west sides by a cemetery, a contributing site, and contains graves from the eighteenth, nineteenth, twentieth, and twenty-first centuries including those of some Revolutionary War and Civil War soldiers. The earliest grave recorded dates to 1777. A stone wall composed mostly of native fieldstones, a contributing structure, encloses the older sections of the cemetery, and some family plots within the cemetery have stone walls as well. The Ketoctin Baptist Church and grounds have been well maintained and have retained their integrity during the near century and a half of the church's existence.

DETAILED DESCRIPTION

Exterior

A winding gravel road leads to Ketoctin Baptist Church which can be viewed through a grove of large oak trees, surrounded by rolling farmland and distant mountains. Few changes have been

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made to the church since it was built in 1854¹ and the surrounding landscape suggests that agriculture continues to be an important part of this community.

Ketocin Baptist Church is a one-story brick building laid in five-course American bond on a low uncoursed, rubble native fieldstone foundation. The standing-seam metal roof has a front gable with deep cornice returns. The date 1854 is painted on the brick underneath the front gable. All windows have twelve-over-twelve sash, double-hung wooden windows on the ground level and twelve-over-eight sash, double-hung windows overhead. Louvered wooden shutters are attached to the windows and most surrounds have original pintles. Shutter fasteners and forged hooks for keeping the shutters open can be seen on some of the exterior architraves. The south elevation has three bays, each topped with a wooden lintel with wooden square blocks cut at each end. The eastern and western elevations each contains four bays topped with flat jack arches with a side door added to the western elevation topped by a wooden lintel to match the doors on the front facade. The northern elevation is a solid brick wall with an S-shaped wall anchor attached. Storm windows have been added to all windows. Two small interior chimneys located on the east and west sides of the church provide flues for the heating stoves. Electricity has been added to the building, but no plumbing is present.

The southern elevation of Ketocin Baptist Church consists of two entrance doors with six raised vertical panels and a four-light transom over each. The door reveals measure one foot in depth and have three-and-one-half raised vertical panels. The doorsills are made of a single piece of cut granite measuring eight inches thick; they replaced earlier ones of stone.² A step composed of fieldstone and mortar at the base topped with a flat stone provides access to each entrance. A window is located between the two doors on the ground level and three windows are located above. Stones set in concrete form the porch, which is laid the width of the elevation.³

The western elevation, which has five bays on the ground level with four above, has a side entrance door on the extreme right of the elevation which leads to the upstairs gallery. The pegged door has six raised vertical panels and is topped by a three-light transom. A large crude stone serves as the doorsill and measures four inches thick. The door reveals measure eighteen inches in depth and have three-and-one-half raised panels on each side with two raised panels at the top. Three vents close to the foundation allow for air circulation and a larger center one provides access underneath the church.

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The foundation of the church consists of uncoursed rubble, native fieldstone laid with mortar and is one-and-one-half feet thick. The crawlspace underneath the church has two additional rows of uncoursed rubble, native fieldstones laid with mortar, which provide support for the building and separate the space into three sections.

Interior

The interior of Ketocin Baptist Church has been well maintained. The two entrance doors on the southern facade open into separate foyers, each measuring approximately twelve-and-one-half feet by six feet. The west entrance provides entry into the large meeting room as well as entry into a smaller room, originally used as the library, located between the two foyers.⁴ The door to the library appears to have its original hardware. The east entrance door provides entry into the large meeting room and to the gallery above through a boxed staircase. The stairs consist of two flights and one landing and has three-and-one-half-foot-wide treads and with eight-and-one-half-inch-tall risers. Tongue-and-groove beaded paneling, approximately seven and three quarters inches in width, encase the stairs. The side entrance door on the western elevation also leads to the gallery and has matching woodwork and a single-flight stairs. The interior doors leading to the main meeting room from the two foyers have shoulder surrounds seven inches in width topped by a two-inch border and the doors have two raised vertical panels with rising joint hinges.

Baseboards in both foyers are seven inches wide and are topped by quarter-round molding. The ceiling slants down to accommodate the gallery above. Electric lighting has been added to these entrances and vinyl coverings placed on the floors.

The larger interior room used as the main meeting room is approximately twenty-two feet high. It is surrounded on three sides by a gallery, which is supported by seven pillars that taper from ten inches at the base to eight inches at their eight-foot height. The walls in this large room are plastered and painted pale green with a darker olive green wide crown molding. The ceiling was replaced in 1962 because of water damage.⁵ The floors have random-width pine boards ranging from approximately six to eight inches in width that have been stained. The wooden window sills measure one-foot in depth. A raised platform in a modified hexagon shape is centered on the north wall and measures twelve-feet-and-eleven-inches by nine-feet-and-seven-inches and is one-and-one-half feet in height.⁶ Above the altar is a *trompe-l'oeil* painting attributed to Lucien Whiting Powell, a local artist, around 1880.⁷ The painting is done in three-dimensional designs

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and creates the illusion of an apse. The artwork consists of two fluted pilasters topped by composite capitals supporting a modified Gothic arch containing a white dove with an olive branch sailing among puffy clouds in a blue sky. The space between the columns is painted to give the illusion of three vertical raised panels. Because of moisture damage, repairs were made to the painting in 1962 by Sylvian Crooker of Purcellville, Virginia.⁸

The meeting room contains two aisles with double sets of stained wooden pews placed between them, each measuring eight-and-one-half feet in length and separated from each other by a solid wooden panel two-feet-and-nine-inches in height. The wooden pews are made of a single board for the seat, each measuring over a foot wide, with one to two boards used for the back with total measurements close to one-and-one-half feet. The end of each pew has a single raised panel and a molded border provides the finishing touch to the top and armrest of each bench. Matching pews measuring five feet and nine inches in length are placed on each side of the aisle underneath the windows and all face north toward the pulpit. In the front of the meeting room, on each side of the raised platform, the pews face the pulpit to the east and west. The furniture on the raised platform consists of three Victorian-style chairs, one with arm rests and two without, with deep rose velvet upholstery. The pulpit is the Victorian-style as well, is paneled on the front and sides, and has a corner drop on each side near the book rest. A reed organ is centrally placed in front of the pulpit. A Bible inscribed "Ketoclin Church 1868" rests on the organ. Two dropped chain circular brass chandeliers hang from the ceiling and provide the light for the main meeting space.⁹ Two oil stoves provide the heat in the winter. No plumbing has been introduced to the building.

The gallery above the meeting space projects eleven feet from the side walls and fourteen feet from the south wall and rests on seven boxed columns, three placed on the east and west sides, and one located centrally on the south side. The gallery is encased on these three sides by a balustrade consisting of balusters, turned posts topped by a round newel cap, and a molded railing. Balusters measure one-and-one-fourth inches by three-fourths inch and are one-foot-and-four inches in height. Beneath the balustrades on all sides of the gallery are wide wooden friezes with recessed, flat paneling. The floor of the gallery rises three levels to accommodate viewing by the congregation seated there. On the southern wall platforms have been added to level the seating. Tongue-and-groove beaded paneling measuring approximately seven-and-one-half inches in width is present in the gallery on the southern interior wall as it encases the two staircases and provides a separation of the seating from the passageway. The flooring in the gallery is stained

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and made of boards measuring eight to twelve inches wide. The seating is composed of wooden pews painted white with twelve-inch wide planks for the seat and one three-inch wide plank for the backs. The ends have v-notched legs. Nails with tin washers were observed in the benches.

The attic of Ketocin Baptist Church reveals that the roof has heavy timber frame construction. Five large beams, measuring approximately nine inches by six inches, run north to south and are placed two feet apart with joists measuring approximately two inches by six inches placed east to west between the timbers. Four queen post trusses, measuring approximately nine inches square, with pegged mortise-and-tenon joints and tilted purlins, measuring approximately five inches square, provide support for the roof rafters, which have a pegged half-lap joint at the apex. The sheathing consists of random-width boards spaced apart to accommodate the metal roof, the first of which was added in 1876.¹⁰

Landscape

A stone wall built in 1963¹¹ with uncoursed native fieldstones and mortar borders the church property along Ketocin Church Road and provides two entrances each with stone pillars sitting on each side of the circle driveways in front of the church. A recently installed split-rail fence outlines the property to the south and west. The cemetery, a contributing site, is located to the north and west sides of the church and most of the graves are surrounded by an uncoursed, rubble native fieldstone wall, a contributing structure, most of which is believed to have been built in the late 1800s.¹² Much of the stone wall has been repointed and additional mortar has been added to the top of the wall in a delta-shaped cap to help shed water. Part of possibly the original wall topped with dry-laid fieldstones exists at the northeast corner of the wall. Within the surrounding wall are several enclosed family plots that also have stone walls, two made with native fieldstones and another with concrete formed blocks with an adjacent cast-iron fence. A stone placed at the entrance gate to the Heaton's private burying ground bears the date 1825. A marble slab inscribed "J. Hatcher & G.G. Gregg 1875" is located in the wall of a private plot on the southwest side of the church. On the west side of the church, the double entrance gate has a stone bearing the date 1917. Two cast-iron gates provide separate entrances into the cemetery on the east and double iron gates provide entrance on the west. The cemetery contains graves from the eighteenth, nineteenth, twentieth, and twenty-first centuries. There are over six hundred burials in the cemetery, and the oldest grave recorded dates to 1777. Some markers are made from

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fieldstones, while others are of granite or marble and have elaborate carvings. Some Revolutionary War and Civil War soldiers are buried in the cemetery.¹³ Burials still take place today. Although some marker and stone wall repairs need to be made, overall the cemetery is well maintained and retains its integrity.

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Notes

1. *Records of Ketocin Church, 1776-1890* (Richmond, VA: Virginia State Library Archives), October 1853 and October 1854. Quoted by William Vernon Ford, Editor, *Ketocin Chronicle*, Ketocin Baptist Trust Society (Leesburg, Virginia: Potomac Press, 1965), 15 and 33. Rev. F. H. James, *A Brief Historical Sketch of Ketocin Baptist Church from Its Organization 150 Years Ago* (Round Hill, Virginia: ([Unknown]: November 6, 1906), 9. Rev. James's booklet is located at the Thomas Balch Library in Leesburg, Virginia, Lewis Drawer.

2. Two large crude stones appearing to be the original door sills were found to the rear of the church.

3. Ford., 34.

4. Ibid., 15 (February 1853)

5. Ibid., 35.

6. Ibid., 34.

7. Ibid.

8. Jean MacDonald, interview by author, notes of interviewee, Purcellville, Virginia and notes of author, Winchester, Virginia, 18 January 2003. William V. Ford, phone interview by author, notes of author, Winchester, Virginia, 04 January 2003.

9. Ford, *The Ketocin Chronicle*, 36.

10. Ibid., 33.

11. Ibid., 36. Ford, interview by author, 04 January 2003.

12. Ibid., 25 and 36.

13. A plaque placed inside the church donated by the Daughters of the American Revolution in 1977 lists the names of five men buried in the cemetery who were members of the church and served in the Revolutionary War. Several graves in the cemetery have Civil War markers.

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Statement of Significance

Situated in a grove of oak trees surrounded by rolling pastures in the foothills of the Blue Ridge Mountains in western Loudoun County, Ketocin Baptist Church, with its adjacent cemetery surrounded by a stone wall, looks much the same as it did when it was built in 1854. The church is architecturally significant and is one of the best examples of the Greek Revival-style in Loudoun County. The church has maintained its integrity for nearly one-and-one-half centuries. The building is one of the oldest extant Baptist church in Loudoun County. The current building is believed to be the fourth meetinghouse to occupy the site, the earliest dating to the 1750s. The interior boasts a mural painted in *trompe l'oeil* attributed to local artist, Lucien Whiting Powell, around 1880. The three-dimensional painting creates an illusion of an apse and is the focal point of the meeting room. The cemetery with its surrounding stone wall, both contributing resources, located to the north and west of the church, contains over six hundred graves from the eighteenth, nineteenth, twentieth, and twenty-first centuries. Markers of some Revolutionary War and Civil War soldiers can be found there, and today burials still take place. Ketocin Baptist Church served the community continually until the early twentieth century when the construction of other Baptist churches in nearby towns caused the congregation to dwindle. Although the church no longer had a regular congregation, it continued to be used for special services and has been leased by other Baptist congregations as well as other denominations. Ketocin Baptist Church has been an important gathering place for the people of western Loudoun County and surrounding areas and continues to be so today.

Historical Background

Ketocin Baptist Church stands as a monument to two hundred and fifty years of worship among the people of western Loudoun County. The Baptist church was first noted when the denomination was constituted on October 8, 1751.¹ It is believed that two log meeting houses were built on the present site, 1756 and 1780 respectively, followed by a stone meeting house, built between 1800 and 1815. The stone building preceded the current brick building which was completed in 1854.²

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The name Ketoctin has been spelled a variety of ways throughout the years. The name was taken from the Indian word for the stream that flows nearby and is reputed to mean "the ancient wooded hill." Records indicate that when the church was constituted in 1751, the church was named Ketoc-ton. Since 1886 the spelling has been changed to Ketoctin.³

Land grants for Loudoun County were made by Thomas, Sixth Lord Fairfax and some of the earliest settlers appeared in 1731-33.⁴ John Covill received a land patent in 1741, a portion of which later became the site for Ketoctin Baptist Church.⁵ This part of Virginia east of the Blue Ridge Mountains was originally part of Stafford County established in 1664. Stafford County was divided several times, forming Prince William County in 1731, Fairfax County in 1742 and Loudoun County in 1757.⁶

Several denominations preceded the Baptists in establishing churches in Loudoun County. Among them were the Anglicans, Quakers, Presbyterian, and Lutheran congregations.⁷

Records indicate that the Baptists in Virginia originated from three sources. "The first were emigrants from England, who, about the year 1714 settled in the southeastern parts of the State (the General Baptists). About 1743 another party came from Maryland and formed a settlement in the northwest (the Regular Baptists) . . . A third party (the Separate Baptists or New Lights) came from New England."⁸ Ketoctin Baptist Church was formed from the second group.

In 1750 Owen Thomas and Benjamin Miller from the Philadelphia Baptist Association were appointed "to write a letter to some people in Fairfax, County, Virginia, in behalf of the association."⁹ The Philadelphia Baptist Association was founded in Pennsylvania in 1707 to provide leadership for the Baptist movement in the colonies.¹⁰ The association appointed Thomas and Miller "to travel to Virginia pursuant to two applications," one from the Mill Creek General Baptist Church in Frederick County (now in Berkeley County, West Virginia) and the other from Ketoctin.¹¹ Both churches were received into the association in 1754.¹² Several records indicate that John Thomas of Montgomery County, Pennsylvania, helped to organize the Ketoctin Baptist Church and was its first missionary pastor.¹³ Later the church extended an invitation to John Gano who had accompanied Thomas on one of his visits. Gano accepted ordination and traveled to Virginia.¹⁴ These two missionary preachers provided services to the Ketoctin Church through the mid-1750s.¹⁵

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Meanwhile the Mill Creek Baptist Church received a resident minister around 1756, John Garrard [Gerrard]. After the defeat of General Braddock, Garrard and his congregation fled from Frederick County (now Berkeley County, West Virginia) across the Blue Ridge Mountains into the area of Ketoctin Church. Around 1756 Garrard was invited by the church to become the first resident pastor, which he accepted, and the two congregations were united.¹⁶

Most likely the first gatherings of the congregation occurred in people's homes, and it is believed that the first church was made of logs and was built on the present site around 1756.¹⁷ Records indicate that in 1763, Nicholass and Mary Ozborn conveyed land for the Baptist Church.¹⁸ The deed states:

Grantor Nicholass and Mary Ozborn of Loudoun County, first part, and Peter Romine and Henry Lloyd (Frederick County) . . . two acres or 250 poles for the use of the _____ Baptist Church where now the meeting house is built . . .¹⁹

After the danger of Indian attacks had passed, the Mill Creek congregation returned to their church in Frederick County between 1757-1760.²⁰ Ketoctin Baptist Church then called John Marks as its pastor. Marks had been a member of John Thomas's home church in Montgomery County, Pennsylvania, prior to coming to Virginia.²¹ By 1765 Ketoctin and Mill Creek Baptist Churches, along with Smith's Creek Baptist Church in Shenandoah County, requested to be dismissed from the Philadelphia Association to form a separate association. This request was made because of the distance that had to be traveled for annual meetings and other events. The Philadelphia Association agreed and representatives from the three churches, along with Broad Run Baptist Church in Fauquier County, met and formed Virginia's first Baptist association in 1766. The association was named Ketocton Association because the Ketoctin Baptist Church hosted the constitution. Ten years later this association had twenty churches in its membership.²²

Members of Ketoctin Church were hard working farmers and tradesmen who possessed modest land holdings. Like other Baptists and dissenters, they were not pleased with the established church. Pastor Marks is listed as an ardent patriot and he ". . . actively espoused the Revolutionary cause . . . [and] was strongly opposed to all the efforts of the British government to levy any kind of taxes on the colonies but with equal vigor he opposed the established church and all the efforts of England to levy taxes for its support. . . . So intense did the patriotic sentiment become under the fostering zeal of Marks that nearly every man of military age in that section

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enlisted in the Continental Army.”²³ It is believed that meetings for the revolutionary cause may have been held at Ketocin Baptist Church.

Ketocin Baptist Church has been served by twenty-three ministers. Dr. Isaac B. Lake served the longest period of time – 1872-1921. A plaque bearing the names of the ministers has been placed on the south wall of the meeting room.

The *trompe l'oeil* mural on the north interior wall of the church is attributed to Lucien Whiting Powell, a local artist, who was born in 1846 and raised at Levinworth Manor, the Loudoun County estate of his father, John Levin Powell. Through the encouragement of his mother who recognized his artistic talents, Lucien Powell studied art at the Philadelphia Academy of Fine Arts under Thomas Moran. Although he is known for his landscape paintings, Powell did many other works as well. The Ebenezer Baptist Church in Loudoun County, placed on the National Register in 1994, also has a *trompe l'oeil* mural done by him around the same time. Powell's work was admired by many including Theodore Roosevelt and J. Edgar Hoover. Although he settled in the Washington, D.C. area, he acquired a summer home in Loudoun County near where he had grown up and named it Powellton [Airmont]. The building that housed his studio still exists there today.²⁴

The cemetery, a contributing resource, of Ketocin Baptist Church is the burial ground for four centuries of families and individuals ranging from early settlers of Loudoun County to present day members of the community. It contains the graves of former pastors, Revolutionary War soldiers and Civil War soldiers. Most of the markers in the older sections of the cemetery face east as was the custom of the early churches. Some family plots have been set off separately from the others within the cemetery by stone walls, concrete blocks, iron fencing, and low concrete dividers. Since the 1950s the church and grounds have been under the care of the Ketocin Baptist Church Board of Trustees appointed by the court of Loudoun County.

As the wind continues to whisper through the giant oaks, the Ketocin Baptist Church and its cemetery reveal a story about the importance of this place in the hearts and lives of the people of Loudoun County.

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NOTES

1. Lewis Peyton Little, *Imprisoned Preachers and Religious Liberty in Virginia* (Lynchburg, Virginia: J. P. Bell Company, Inc., 1938), 26. Leslie A. Purtlebaugh, "The Baptists of Ketocin Church, 1751-1782," (Privately published, 1997), 1. Also see A.D. Gillette (ed.), *Minutes of the Philadelphia Association 1709-1806* (Philadelphia: American Baptist Publication Society, 1851), 93.
2. Rev. F. H. James, "A Brief Historical Sketch of Ketocin Baptist Church from Its Organization 150 Years Ago," [unpublished, 1906], 9. Rev. James spoke this message at Sesqui-Centennial celebration of the church on the fifth Sunday in November 1906. This document is located at the Thomas Balch Library, Leesburg, Virginia, Lewis Drawer, File No. 53-308.
3. Robert Semple, *A History of the Rise and Progress of the Baptists in Virginia*, second edition (Richmond, Virginia: John O'Lynch, 1894), 394.
4. John T. Phillips, II, *The Historian's Guide to Loudoun County, Virginia*, Volume 1 (Leesburg, VA: Goose Creek Publication, 1996), 12. Netti Schreiner-Yants, *Loudoun County: Original Land Grants in Six Sections* (Section A) Springfield, VA: [unknown].
5. Ibid., Netti Schreiner-Yants.
6. J. R. V. Daniel, *A Hornbook of Virginia History* (Richmond, VA: Virginia Department of Conservation and Development, 1949), 13-19. Charles P. Poland, Jr., *From Frontier to Suburbia* (Marceline, Missouri: Walsworth Publishing Company, 1976), 12.
7. Briscoe Goodhart, *Pennsylvania Germans*, "The Pennsylvania Germans in Loudoun County, Virginia," (East Greenville, Pennsylvania, March 1908), 125 and 131.
8. Semple, 11.
9. Gillette, 65. Although Gillette refers to the second person as Benjamin Griffith, most references list the name as Benjamin Miller.
10. Brackney, William H., (gen. ed.), *Baptist Life and Thought 1600-1980* (Valley Forge, Pennsylvania: Judson Press, 1983), 99.
11. Robert G. Gardner, "The Ketocin and Philadelphia Associations in the 18th Century", *The Virginia Baptists: Register* 27, 1988), 1365.
12. Joseph W. A. Whitehorne, "Baptists and Yams Did Not Grow Well in the Shenandoah Valley" (Privately published, 1998), 9. Also see David Benedict, *A General History of the Baptist Denomination in America, Vol 2 s*

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(New York: Lewis Colby and Co., 1848), 26.

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13. Garnett Ryland, *The Baptists of Virginia* (1699-1926), (Richmond, Virginia: Whittet and Shepperson, 1955), 9. A. H. Newman, *A History of the Baptist Churches in the United States* (New York: The Christian Literature Company, 1894), 275.

14. William V. Ford (ed.), *Ketocin Chronicle* (Leesburg, Virginia: Potomac Press, 1965), 4.

15. Blanche S. White, *Silhouettes of Baptist Life in Virginia* (Richmond, Virginia: Woman's Missionary Union of Virginia, 1965), 14.

16. Whitehorne, 9.

17. Eleanor Lee Templeman and Nan Netherton, *Ketocin Baptist Church*, privately published, 1966, 137.

18. Loudoun County Circuit Court, *Deed Book C* (Leesburg, Virginia: 29 March 1763), 630-632.

19. The original deed has a blank space before Baptist Church (words appear to be erased). The author believes that it is possible that the church had not been officially named at that point.

20. Purtlebaugh, *The Baptists of Ketocin Church, 1751-1782*. John T. Phillips, II, *The Historian's Guide to Loudoun County, Virginia: Colonial laws of Virginia and County Court Orders 1757-1766*, Volume 1 (Leesburg, Virginia: Goose Creek Publications, 1996), 56. This resource mentions that on May 14, 1760, John Gerrard [Garrard] was recommended a "proper person to be added to the Commission of the Peace", and it appeared that he was never appointed as a Loudoun justice, most likely because he returned to Berkeley County. *Minutes of Mill Creek Church* begin in 1757 which could indicate a return to the home church. Notes of Rev. Parker Thompson (unpublished), Winchester, Virginia.

21. Ibid., *The Baptists of Ketocin Church, 1751-1782*.

22. Ibid., 4.

23. Harrison Williams, *Legends of Loudoun Valley* (Richmond, Virginia: Garrett and Massie, Inc., 1938) 83-84.

24. Andrew J. Cosentino, *The Capital Image: Painters in Washington*, [Unknown]. Eileen Vroom, phone interview by author, December 2002, Notes in files of Interviewee, Blumont, Virginia, and files of author, Winchester, Virginia. *Loudoun Times Mirror*, "L. H. Powell, Loudoun: Artist, Dies at 84," October 2, 1930, [unknown]. Virginia Department of Historic Resources, Ebenezer Baptist Churches National Register Nomination, File No. 053-0140, Richmond, Virginia.

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GEOGRAPHICAL BOUNDARIES

VERBAL BOUNDARY DESCRIPTION

The boundary of the nominated property (18.7572 acres) is shown as the solid black line on the accompanying map, entitled "Ketocin Baptist Church" which has a scale of 1" = 200' taken from Loudoun County, Virginia Tax Map 35-31, PIN 553-39-8903 and 553-39-7255 from the Tax Assessor's Office.

BOUNDARY JUSTIFICATION

The boundaries include all historic resources associated with the Old Stone Church. The 18.7572 acre tract includes the original parcel of land given for the erection of the first church as well as additional parcels added to expand the cemetery and provide space for succeeding churches as shown in the following Deed Books: Vol. C, page 630-631; Vol. 4B, page 301; Vol. 5E, page 199; Vol. 9K, page 112; Vol. 9Z, page 355; Vol. 11B, page 343; Vol. 462, page 164; Vol. 519, page 178; Vol. 1648, page 1398 of the Loudoun County Courthouse records, Leesburg, Virginia.